GLOBAL DISORDER & THE URGENT NEED FOR MUSLIM UNITY

HIS HOLINESS MIRZA MASROOR AHMAD
KHALIFATUL-MASIH V

GLOBAL DISORDER & THE URGENT NEED FOR MUSLIM UNITY

by

Hazrat Mirza Masroor Ahmad
Khalifatul-Masih V
Head of the Worldwide Ahmadiyya
Muslim Community

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Global Disorder and the
Urgent Need for Muslim Unity

Friday Sermon delivered in Urdu on 6 March 2026
by
Hazrat Mirza Masroor Ahmad
Khalifatul-Masih V (may Allah be his Helper)
Supreme Head of the Worldwide Ahmadiyya Muslim Community

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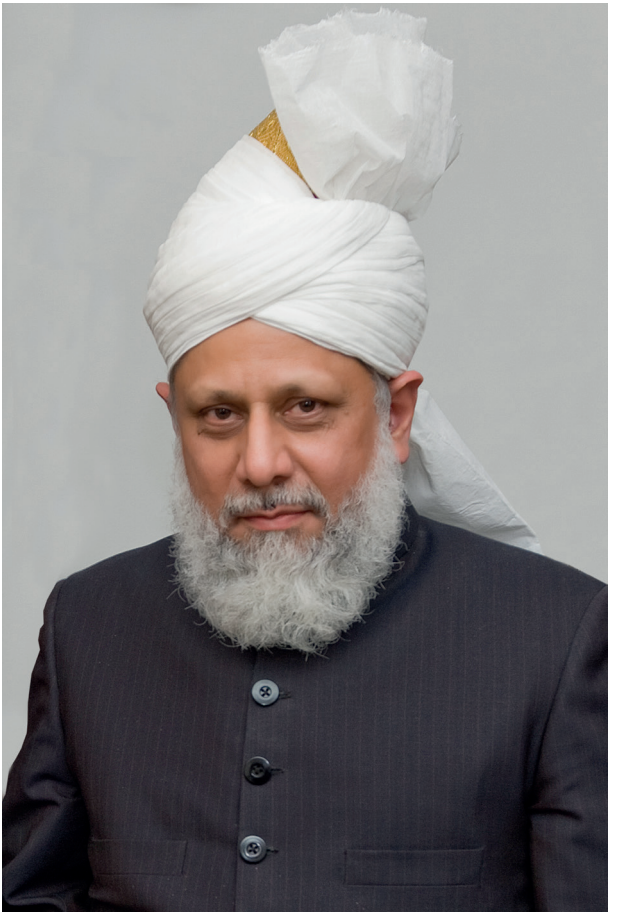

His Holiness Mirza Masroor Ahmad

Khalifatul-Masih V *May Allah be his Helper*

FOREWORD

For more than two decades, Hazrat Mirza Masroor Ahmad, may Allah be his Helper, Worldwide Head of the Ahmadiyya Muslim Community, has consistently warned of the grave dangers facing the modern world and the growing risk of a devastating global conflict. Long before the present escalation of tensions, His Holiness cautioned that the relentless pursuit of power, resources and geopolitical advantage, combined with a disregard for justice, would inevitably push the world toward widespread war. Through his sermons, addresses and writings, he has repeatedly reminded humanity that lasting peace cannot be achieved through military strength or political dominance, but only through justice, fairness and respect for the rights of all people and nations.

A central feature of these efforts has been his direct engagement with world leaders. Hazrat Mirza Masroor Ahmad has written to presidents, prime ministers and other global leaders, urging them to act with justice and warning of the catastrophic consequences that could arise if international relations continue to be governed by narrow self-interest. Alongside these letters, he has also

addressed parliaments and international audiences, presenting a clear vision for how peace can be established through justice and mutual respect.

His addresses on the crises of the modern age and their solutions can be found in compilations including *World Crisis and the Pathway to Peace* and *The Great Western Revival*.

The sermon that follows continues this long-standing message. Hazrat Mirza Masroor Ahmad reflects on the current global situation and highlights the dangerous consequences of political rivalries, military interventions and growing divisions within the Muslim world. At the same time, he reminds Muslims of their shared responsibility as one Ummah and calls upon them to rise above internal disputes and act with wisdom and unity.

Ultimately, the sermon is both a warning and a heartfelt appeal. While drawing attention to the alarming state of the world, Hazrat Mirza Masroor Ahmad calls upon Muslims, and indeed all people of conscience, to turn toward justice, unity and sincere prayer. Only by upholding moral responsibility and a sincere relationship with God Almighty can humanity hope to avoid further catastrophe and establish lasting peace in the world.

The Publishers

Global Disorder & the Urgent Need for Muslim Unity

After reciting the Tashahhud, Ta'awwudh, and Sūrah Al-Fātiḥah, Hazrat Khalifatul-Masih V[aba] stated:

Purpose of the Prophetic Mission and the Disunity of the Muslim World

The purpose of the message brought by the Holy Prophet[sas] was to foster belief in the One and Only God, to worship Him, to establish His Oneness, to fulfil the rights due to His creation, and to strive toward achieving these objectives. Further, the object of the message was to form one united Ummah and to live together as brothers. Today, however, despite claiming to recite the *Kalimah* [Islamic declaration of faith], لَا اِلٰهَ اِلَّااللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ[1] the Muslim Ummah [Muslim world] is divided, lacking unity. Their actions do not reflect the teachings they claim to follow. As a result, we

1. "There is none worthy of worship except Allah and Muhammad[sas] is His Messenger." [Publisher]

observe that the current state of the Muslim world is deeply concerning.

Albeit some Muslim countries possess natural resources and wealth, world powers do not hold them in particular regard, neither do they play a significant role in promoting the religion of Islam, nor are adequate efforts made to follow Islamic teachings. The outcome of this is clearly visible and, as I have stated many times in the past, non-Muslims take advantage of these circumstances. Therefore, instead of merely pursuing their vested interests, Muslim governments, politicians, and monarchies should strive to their utmost to unite as one Ummah [nation]. Only by doing so, will we be able to safeguard ourselves from the onslaughts of worldly powers. Only then will we be able to uphold our honour, and only then will we be able to prevent anti-Islamic powers from causing division.

The Divine System for Unity: The Advent of the Promised Messiah

We must also reflect upon the system which Allah the Almighty has established in this era

for us to achieve this very purpose. What is that Divine system which we can adopt to safeguard ourselves from these circumstances and instead become united as one nation? The system established by Allah the Almighty was He sent the Promised Messiah[as] to form a united Ummah. Thus, we must ponder over this. It is only when we give heed to—and when the countries of the Muslim world and Muslims themselves deliberate over this—that they will be able to safeguard themselves against the discord and strife instigated against them. Nevertheless, as Ahmadis, we must strive and also pray that Allah the Almighty may unite the Muslim Ummah [Muslim World] and protect them from the mischief and injustices they are currently facing.

The Role of Global Powers in Creating Disorder in the Muslim World

I have been speaking about the state of the world for a long time. Previously, it was thought that perhaps only Europe and other Western countries would be the underlying cause of the current situation, and they most certainly have been; however,

Muslim countries are also a contributing dynamic. In order to achieve their aims, the Western powers first created chaos in Muslim countries and then gradually fuelled this disorder further, spreading it to other nations. Their motives are patently clear: they wish to seize the resources of these countries by exerting power to sway them. Despite some Arab nations possessing wealth, as I have already mentioned, these Western powers have kept them under their influence and control.

In any case, the concerns I have long been stating, before both externals and our own, are today clearly unfolding. We should always remember that the forces of the *Dajjal* [Antichrist] never wish for Muslims to live in peace. Their agenda is precisely to create perpetual discord in the Muslim world. The forces of the *Dajjal* [Antichrist] have often deceived people by claiming that they were forming agreements and pacts with Arab countries—which possess vast reserves of oil and other resources—for the sake of establishing peace. In reality, however, their hidden plans were different to this, and these have now become clearly evident. Thus, especially during these days, it is our duty to bow before Allah the Almighty in prayer, praying

particularly for the Muslim world, as there is a dire need for this at this time.

Military Presence and Strategic Manoeuvring in the Middle East

If we review the current war taking place in the Middle East, one matter becomes palpable: the United States has established numerous military bases in various Muslim countries. But for what purpose and for what reason? Was it truly for the protection of those countries? Where were the Arab countries facing a threat from? In reality, these powers themselves generated the threats and then established the narrative that these countries were in danger and therefore required bases for their protection.

Yet, these bases and weapons would never be employed against the forces Muslims may have actually faced a threat from; rather, Muslims were persuaded to provide these bases to them with the assurance that their interests and trade would benefit. In reality, however, their principal objective was to establish a strong presence in this region to counter their own rivals.

Even if the Arab countries faced any threats, it was largely ones formed by these very powers themselves; otherwise, there was no inherent danger faced by the Muslim countries. In any case, these bases were established to maintain their dominance in the region. They sought to maintain supremacy not only over the non-Islamic world but also over the Islamic world.

Iran had long been a source of concern and apprehension for them, and due to differences in doctrine, some Muslim countries were also opposed to Iran. These other powers exploited the situation. Since Iran had adopted a much stricter policy against Israel, the other powers deemed it appropriate to control Arab countries and establish bases there to ensure Israel's protection and to intimidate Iran through their ongoing presence.

The reality has now become quite apparent. We have witnessed the consequences of what eventually transpired as a result of these bases. Arab countries became potential targets and their economies were damaged. Countries possessing oil wealth or those that attract tourism have been negatively affected.

This state of affairs has benefited those same

powers and will continue to do so. When war breaks out and economies are affected, the opposing side naturally responds by attacking and attempting to destroy the other side's bases. Since there was conflict with Iran, Iran reacted in a manner that we are witnessing today: it targeted and struck American bases located in Arab countries, either destroying or causing damage to them.

Just recently, an Arab journalist wrote that the Arabs should remain weary and vigilant. According to the journalist, the attacks attributed to Iran may not necessarily have been done by Iran alone; the United States and Israel themselves could also have played a part. Even if Iran carried out the initial attacks, these powers might now exploit the situation and launch their own attacks. Iran has also denied responsibility for some of the incidents. The journalist further wrote that it is possible that, at some stage, the United States and Israel may withdraw from this war, leaving the Muslim world to continue fighting among themselves, which is their aim.

During the Iraq war, the Fourth Worldwide Head of the Ahmadiyya Muslim Community [Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV^{rh}]

also issued this warning: that this disorder would continue spreading across the world. If only the Muslim world understood this. Now observe how, alongside the Iraq war, attempts were made to expand the conflict to other Muslim countries. Inner discord and strife were created in those countries, and since then, constant unrest has continued in other Muslim countries as well—something that no one can deny. Some Muslim countries are even fighting against one another, as we witness in the Muslim world today.

As I have said, this unrest has been spread by these Western powers, and there appears to be no end in sight, unless a special decree of Allah the Almighty manifests—and even for that to materialise, they will nonetheless have to make efforts. In any case, we should pray that Allah the Almighty may save and protect the Muslim world from this unrest and disorder, and that Muslims may strive for peace and live with one another as brothers. This is the teaching of Islam, not that they should spill the blood of one another.

The World in Grave Danger: Our Responsibilities

This, therefore, is our responsibility and for a long time we have been reminding our own people and others to refrain from injustice. As the injustice and oppression are increasing day by day, it suggests that a world war may result on a vast scale. Indeed, according to some Western commentators, the world war has already begun, and I also believe it has started. However, even now, if the Muslim world uses wisdom, comes to its senses, becomes united, and works together, it can still remain safe from the mischief of the *Dajjal* [Antichrist].

If one assesses the global state of affairs, it becomes evident that the world is in grave danger. As I have said before, everyone is pursuing their vested interests, and when extreme selfishness arises, one thinks of nothing else except for themselves.

Therefore, we must understand that in order to dampen the disorder and conflict in the world, demanding only individual rights will not achieve this; rather, rights would also have to be extended. The Muslim world needs to understand this and

explain to sympathetic voices among the Western and major powers that, for the establishment of peace, they too must relinquish certain rights (in reality, they are the ones who are usurping the rights of others). Thus, we must explain to them that they have to act in a just and equitable manner. Only then can peace be established in the world.

As I have already mentioned, I have been drawing attention to this matter for some time. The same people who, after hearing my words, responded by saying that I was being too pessimistic and presenting a negative view by stating that the world would spiral into a horrific war, are now themselves saying that what they once considered impossible a few years ago has now become a reality, and wars have erupted.

Their own analysts in America and Europe have now begun writing that the beginning of a world war has taken shape, and as I mentioned earlier, that it will continue to escalate. As long as these people persist in pursuing their unlawful vested interests, there is no possibility of reducing this danger.

The Stark Realities of the Current War

When war takes place, losses occur on both sides. It is said that the current war in the Middle East began when America attacked Iran. However, Iran had clearly and explicitly warned that if attacked, it would target the American bases in Arab countries, which had been established for a specific purpose, which we now see it being utilised for.

When the war began, Iran was bombed, its cities were destroyed, and innocent people—including children—were killed. The residence of their spiritual leader was attacked, and many members of his family were killed. These powers believed and proclaimed that they would end this regime and that the Iranian people would then attain freedom. But what effect did this actually result in?

Those who were previously somewhat opposed have now begun to support them, and their leader, Khamenei, has been regarded as a martyr. As a result of this perception of martyrdom, his status was considerably raised in the country. His children were also killed, as well as many members of his family. Owing to this act of injustice, rather than bringing about a regime change, his honour

and respect amongst his people have only increased further.

In any case, Iran responded by attacking the bases in Arab countries of the Western powers and the United States. Apart from this, America warned that Iran had attacked oil wells in Saudi Arabia and also attacked other sites elsewhere and issued threats that, as a result, they would take punitive action in response. In some instances, they even claimed that an attack had already taken place and that they would therefore retaliate accordingly. In response, Iran bluntly stated that it had neither attacked such places nor had any such intention to do so. This appears to be yet another scheme aimed at creating hatred in the hearts of Muslims against other Muslims. Fighting has already broken out; this is merely an attempt to further inflame the hostility. Earlier, I mentioned the view of a journalist who suggested that it is even possible that they may inflict damage and then blame Iran.

In such circumstances, the Muslim world should act with great caution and vigilance. However, we Ahmadis—despite feeling deep anguish—are helpless. We cannot do anything except warn them,

pray for them, and attempt to make them understand that what is happening is wrong.

If Muslim governments come to their senses and, instead of focusing solely on their own national interests, consider the interests of the Muslim Ummah [Muslim World] as a whole and refrain from treachery or betrayal of any form, then even now some degree of harm may still be prevented.

Although some Arab countries in the Middle East possess abundant oil wealth, they neither have strong defensive capabilities nor are their industries sufficiently developed. Progress cannot be achieved merely through oil wealth or, in some places, through the promotion and development of tourism alone. They remain entirely dependent upon the Western world and Western powers. As I mentioned earlier, Western powers took advantage of this weakness and established their military bases there.

Then, when the war against Iran began, Iran also started launching attacks on Arab countries. In reality, however, Iran has not attacked the Arab countries themselves; rather, it has targeted the American bases located there. Yet the Arabs are

now being given the impression that these attacks are directed against them.

Economic Consequences and the Escalation of Conflict

It is now plainly evident that this war has assumed a frightening dimension. Missiles are being launched from Iran, and in order to intercept them the Americans have installed defensive systems. However, analysts are now writing that if Iran launches a missile costing $50,000, the cost of destroying it with an intercepting missile amounts to several million dollars.

Some analysts even claim that this is economically costly for the United States. However, this remains merely an opinion. Such powers calculate everything carefully in advance and carry out thorough assessments. They would already have planned for all of this. I do not believe that such powers would willingly bear these losses; rather, they will recover this money from those Arab countries by claiming they are defending them.

On the one hand, their oil fields are being shut down, inflation is rising, and oil production is

declining; on the other hand, they will also have to bear the costs of these defensive measures. Consequently, their reserves will diminish significantly and may even become exhausted. Ultimately, the economies of the Arab world will suffer greatly.

Although the Western world and major powers may also experience some losses, the greatest loss will fall upon the Arabs. This is something they should yet understand.

Global Power Politics and the Threat of a Wider War

We observe that the incumbent President of the United States is merely implementing similar policies pursued by previous administrations. This is not exclusively the policy of the present government; rather, it has long been their policy—that wherever they so desire, they seize resources by force and then attempt to justify their actions afterward by presenting one excuse or another.

Indeed, the current Vice President of the United States has even gone so far as to say that if a certain country does not join them, they will forcibly seize its resources and compel it to align with them.

Countries that refuse to participate in wars are subjected to restrictions and sanctions. Recently, the Prime Minister of Spain demonstrated courage by declaring that his country would not join the war nor allow its bases to be used. In response, he was threatened with the United States severing trade relations with Spain. Thus, through intimidation and the threat of unjust harm, countries and nations are pressured into joining them.

In such circumstances, justice ceases to exist. And when justice vanishes, destruction inevitably follows, and dangerous consequences arise—the very consequences we are witnessing today. Indeed, even more severe and dreadful outcomes may emerge in the future.

Recently, in the European Parliament, a female Spanish Member of Parliament spoke very candidly, stating from the perspective of women that in none of America's wars have women ever attained freedom. She said that the claim that the United States is fighting for the freedom of Iranian women is entirely false. She went on to state that Iranian women will never attain freedom through such measures, nor has America ever successfully fought a war that granted freedom of women.

In short, although the US already exerted a large degree of dominance in these countries, Israel is now being openly included in this arrangement to further strengthen that influence. The Arab and Islamic countries fail to realise that through coercion, intimidation, unjust methods, and deceptive schemes, they are being trapped in a situation that draws them into war with one of their own fellow Muslim countries. Muslims are being made to fight against Muslims.

Meanwhile, Russia and China are also forming their own bloc, and it is evident that the blocs being formed will continue to expand and strengthen. The Islamic world will continue to serve as a battlefield for wars because it possesses resources over which these powers seek control. If only Muslims would recognise this and act with wisdom.

Now, America and its allies claim that they attacked Iran because of its intent, and that allowing those intentions to be realised would have resulted in consequences such as the development of an atomic bomb. In other words, by merely constructing a hypothetical scenario, they initiated a war on the basis that if such an event had occurred, certain

outcomes might have resulted. This is clearly an act of aggression.

Even Western analysts have now begun to acknowledge that destroying or waging war against Iran is not as easy as they had imagined. Iran is a vast country with reasonable strength, and this war could continue for an extended period. Although its effects will be felt on the global economy, its impact on the Muslim world will be far greater. Yet the most tragic aspect of all this is that Muslims themselves are shedding the blood of Muslims. Muslims should therefore fear the punishment of Allah the Almighty.

The Human Cost of War and the Suffering of Civilians

Hundreds of children have been killed, and hundreds of innocent people have lost their lives. The Western analysts are now commenting that if an attack occurs in Israel, America, or any Western country, and even a few children are killed, newspapers publish column after column discussing it for days on end. Yet when a school is bombed, and hundreds of children are killed here, no one

speaks about it. First they put Palestine through this predicament, and now the same with Iran. It would seem from their perspective that the life of a Muslim holds little value.

May Allah the Almighty grant Muslims wisdom so that they act with understanding and strive to resolve their disputes through dialogue and mutual consultation. When they claim belief in the Oneness of God, they should unite for the establishment of that very Oneness. There is no need to create conflicts through baseless accusations or to claim that disputes arise solely because of a particular group's beliefs. Differences in doctrine do exist among Muslims and can sometimes lead to disputes. However, the Holy Prophet[sas] was extremely cautious and compassionate in such matters. On one occasion, some Companions of the Prophet[sas] described a certain individual as a hypocrite. The Holy Prophet[sas] replied that as long as he professed لَا إِلٰهَ إِلَّا اللّٰهُ.[1]

He would refrain from saying anything against him, and they too should desist from calling him a hypocrite.

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1. "There is none worthy of worship except Allah." [Publisher]

Thus, creating disputes over trivial matters ultimately harms one self. May Allah the Almighty grant the Muslim world the understanding of this reality. Even now, they should act with wisdom and not turn against Iran merely because of doctrinal differences. Islam came for the establishment of *Tauheed* [Oneness of God] and efforts should therefore be directed towards that goal.

They should not regard the major powers of the world as their gods, for the only power that endures forever is the power of God Almighty. If these major powers are treated as supreme, they will gradually gain control of the entire Islamic world, one country after another, and then even their superficial authority and governance will eventually cease to exist.

Even now, there is time. It is essential to act wisely and turn towards God Almighty. These worldly powers have destroyed the peace and tranquillity of the world—especially that of the Muslim world—and they will continue to do so in the future as well.

Quranic Guidance for Peace Among Muslims

While guiding the Muslims, Allah the Almighty states in the Holy Quran:

وَاِنۡ طَآئِفَتٰنِ مِنَ الۡمُؤۡمِنِيۡنَ اقۡتَتَلُوۡا فَاَصۡلِحُوۡا بَيۡنَهُمَا ۚ فَاِنۡۢ بَغَتۡ
اِحۡدٰىهُمَا عَلَى الۡاُخۡرٰى فَقَاتِلُوا الَّتِىۡ تَبۡغِىۡ حَتّٰى تَفِىۡٓءَ اِلٰٓى اَمۡرِ اللّٰهِ ۚ
فَاِنۡ فَآءَتۡ فَاَصۡلِحُوۡا بَيۡنَهُمَا بِالۡعَدۡلِ وَاَقۡسِطُوۡا ؕ اِنَّ اللّٰهَ يُحِبُّ
الۡمُقۡسِطِيۡنَ ۝

"And if two parties of believers fight *against each other*, make peace between them; then if *after that* one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just."[1]

This principle provides a fundamental blueprint for establishing peace in the world, since Allah the Almighty has given this clear guidance in the Holy Quran, the Muslim world in particular should adhere to it.

Therefore, the requirements of justice and fairness must be fulfilled, and the governments of Islamic countries must also play their role in this regard. It should also be clear that when reconciliation is sought, personal interests must not be given

1. *The Holy Quran, Sūrah Al-Ḥujurāt*, 49:10 [Publisher]

precedence; rather, the matter should be judged based on its true root causes.

Those causes are plainly visible: the forces of the *Dajjal* [Antichrist] seek to set Muslims up against one another. Institutions that have been established—such as the United Nations—have likewise failed to play any positive role, and some have begun to criticise them openly. Only if we rise above personal and national interests can we protect ourselves. Otherwise, we will fall into the grasp of these powers of the *Dajjal* [Antichrist]. Therefore, all Muslim countries must come together to collectively deliberate.

Brotherhood in Islam as the Foundation of Peace

Similarly, Allah the Almighty further states:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ○

"Surely *all* believers are brothers. So make peace between brothers, and fear Allah that mercy may be shown to you."[1]

1. *The Holy Quran, Sūrah Al-Ḥujurāt*, 49:11 [Publisher]

Even if differences arise among Muslims—as is said to exist between Iran and certain Arab or Muslim countries—they should remember that their fundamental bond is that of a brotherhood within Islam. Minor disputes must not become the cause of breaking this bond of Islamic fraternity. Muslim countries, in particular, must pay careful attention to this matter. Otherwise, as I have said, the forces opposing Islam will take advantage of this situation.

Therefore, the Arab countries, and likewise the government of Iran, should seek a peaceful resolution. China and some other countries—including Pakistan—have offered to play their role in facilitating reconciliation. If only the Muslim world understands this. May Allah the Almighty grant them wisdom.

The Duty of Prayer in Times of Global Crisis

In any case, our duty is to pray particularly for the Muslim world and also for the innocent. Especially during the month of Ramadan one should not focus solely on personal prayers, but

should also pray for the Muslim Ummah [Muslim World].

May Allah the Almighty grant them wisdom so that peace may be established in the world, particularly the Muslim world; so that Muslims do not spill the blood of one another. Those who are fighting and unjustly killing one another are incurring the displeasure of Allah the Almighty through their actions. Such people will suffer loss not only in this world but also in the Hereafter. Therefore, it is necessary to pay particular attention to this matter, and for this we especially need to pray.

May Allah the Almighty also grant us the ability to pray in a true and sincere manner. *Aameen*

GLOSSARY

Dajjal A term in Arabic that literally means, 'the great deceiver'. In Islamic terminology *Dajjal* refers to those satanic forces that would be unleashed in the Latter Days to oppose the Promised Messiah[as] and al-Imam al-Mahdi. A similar prophecy in the Christian faith about the appearance of the Antichrist refers to the same approach phenomenon, and we have therefore used the terms 'Dajjal' and 'Antichrist' and synonyms.

Hazrat A term of respect used to show honour and reverence for a person of established righteousness and piety. The literal meaning is: His/Her Holiness, Worship, Eminence, etc.

Holy Prophet[sas] A title used exclusively for the Founder of Islam, the Prophet Muhammad[sas].

Holy Quran The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word by word to the Holy Prophet Muhammad[sas] over a period of twenty-three years.

Kalimah The declaration of the Islamic faith: *Lā ilāha illallāh Muḥammadur-Rasūlullāh,* 'There is

none worthy of worship except Allah; Muhammad is the Messenger of Allah.'

Khalifah Caliph is derived from the Arabic word *khalifah*, which herein means 'successor'. *Khulafā'* is the plural of *Khalifah*.

Muhammad[sas] Founder of Islam. *see* Holy Prophet[sas].

Quran *see* Holy Quran.

Surah A chapter of the Holy Quran.

Tauheed The Oneness of God—the fundamental Islamic belief that there is none worthy of worship except Allah.

PUBLISHER'S NOTE

Please note that in the translation, words given in parentheses ( ) are the words of His Holiness. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets [ ]. Footnotes given by the publisher are marked '[Publisher]'.

The following abbreviations have been used:

ṣas *ṣallallāhu ʿalaihi wa sallam,* meaning 'may peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muḥammad[ṣas].

as *ʿalaihis-salām,* meaning 'may peace be on him', is written after the names of Prophets other than the Holy Prophet Muḥammad[ṣas].

ra *raḍiyallāhu ʿanhu/ʿanhā/ʿanhum,* meaning 'may Allah be pleased with him/her/them', is

written after the names of the Companions of the Holy Prophet Muḥammad[ṣas] or of the Promised Messiah[as].

rh *raḥmatullāhi ʿalaihi/ʿalaihā/ʿalaihim,* meaning 'may Allah shower His mercy upon him/her/them', is written after the names of those deceased, pious Muslims who are not Companions of the Holy Prophet Muḥammad[ṣas] or of the Promised Messiah[as].

aba *ayyadahullāhu Taʿālā binaṣrihil-ʿAzīz,* meaning 'may Allah the Almighty help him with His powerful support', is written after the name of the present head of the Ahmadiyya Muslim Community, Hazrat Mirza Masroor Ahmad[aba], Khalīfatul-Masīḥ V.

Readers are urged to recite the full salutations when reading the book.

"If we are to leave behind a legacy of hope for our children, and bequeath a peaceful world to our future generations, we, irrespective of our religion or beliefs, need to urgently change our priorities. Instead of being consumed by materialism and a desire for power, every nation, whether rich or poor, must prioritise the peace and security of the entire world above all else."

—Peace Symposium, London, 2018

"Instead of seeking to dominate others and assert their own rights, I pray that nations and their leaders come to see the benefit of fulfilling the rights of one another. Instead of laying the blame for the world's problems on certain religions or people of particular ethnicities, I pray that we show tolerance of each others beliefs and customs, and value the diversity within our societies."

—London, UK, 2019

"Most regrettably, it is this never-ending craving for power and wealth, whether on the part of Russia, the Western world or other major powers, that has led mankind down such a dangerous path that threatens to shatter the peace of the world. Thus, we must all fervently supplicate before Allah the Almighty praying for a peaceful resolution to this current conflict."

—Surrey, UK, 2022